

THE  
MOTHERS  
*Legacie,*  
To her vnborne

By ELIZABETH  
Oxford.  
IOCE

*The second impression.*

LONDON  
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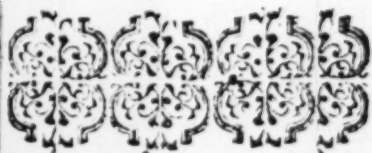
1624.



T



posi  
men  
But  
any  
and  
part  
ther  
ting



## *The Approbation.*



Our lawes disable  
those, that are  
vnder *Couert-*  
*baron*, from dis-  
posing by Will and Testa-  
ment any temporall estate.  
But no law prohibitech  
any possessor of morall  
and spirituall riches, to im-  
part them vnto others, ei-  
ther in life by communica-  
ting, or in death by bequea-  
A 3 thing.

### *The Approbation.*

thing. The reason is, for that corruptible riches, even to those who haue capacity of alienating them, bring onely a ciuill propriety, but no morall & vertuous influence for the wel dispensing, or bestowing them: whereas vertue and grace haue power beyond all empeachment of sex or other debility, to enable and instruct the possessor to employ the same vnquestionably for the inward enriching of others.

This truly rich bequeather, taking that care for the providing an euerlasting portion for her hoped issue, which



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which too many parents bend wholly vpon earthly inheritance, by her death already hath giuen vnto her Testament that life and strength, whereof the Scripture speaketh, *A Testament is of force after death*: Now remained the other validitie & priuilege of a Testament, that it be enacted in perpetuall and inuiolable record. Which in this was necessarily not so much for the security of the chiefe and immediate Legatary, as for the benefit of all those, who, by the common kindred of Christianity, may

Heb. 2.  
17.

## *The Approbation.*

claime their portion in this Legacy, left in *pious usus*; whereout, whosoever taketh, yet leaueth no whit the lesse for others in remainder.

Wherefore vpon the very first view, I willingly not onely subscribed my *Approbatur* for the registering this *Will*, among the most publique Monuments, (the rather worthy, because proceeding from the weaker sex) but also, as bound to do right vnto knowne vertue, vndertooke the care of the publication thereof, my selfe hauing heretofore bin

no

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no stranger to the Testators education and eminent virtues. Whereof, I here beheld reflection cleere enough, though perhaps not so particularly euident to those that take knowledge of them onely by this Abstract.

In her zealous affection to the holy Ministry, there-to dedicating, (if by sex capable) her yet scarce budding first fruits, I saw the lineaments of her owne parentage : She being the onely off-spring deriued from a reuerend Grandfather, Doctor *Chaderton*,

A 5                      some-

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2 Tim.  
3. 15, 16

Some time Master of *Queens Colledge* in *Cambridge*, and publique *Professor* of *Divinity* in that *Uniuersitie*, afterward *Lord Bishop*, first of *Chester*, and thence of *Lincolne*: by and vnder whom shee was from her tender yeeres carefully nurtured, as in those accomplishments of knowledge in Languages, History, and some Arts, so principally in studies of piety. And thus hauing from a childe knowne the holy Scriptures, which made her wise vnto saluation through faith in *Christ*, how well she continued

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*tinued in those things, which  
shee had learned, appeareth,  
as otherwise to those that  
knew her, so hereto all by  
the frequent and pertinent  
application of them in  
these instructions.*

In her prosecution of the  
duty of obedience vnto  
Parents I view the deepe  
impreſſion, long ſince, when  
ſhee was not aboue ſix  
yeeres old, made in her  
minde by the laſt words of  
her owne Mother, char-  
ging her vpon her bleſſing  
to ſhew all obedience and  
reuerence to her Father (Sir  
*Richard Brooke*) and to her  
reue-

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reuerend Grandfather.

In the whole course of her pen, I obserue her piety and humility : these her lines scarce shewing one sparke of the elementary fire of her secular learning ; this her candle being rather lighted from the lampe of the Sanctuary.

In her commission of the office of an *Ouerseer* to her husband, what eies cannot behold the flames of her true and vnspotted loue toward her dearest, who enioyed her about the space of six yeeres and a halfe, being all that while both an impartiall

## *The Approbation.*

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partiall witnesse of her vertues, and an happy partner of those blessings both transitory and spirituall, wherewith thee was endowed.

Beside the domestique cares pertaining to a wife, the former part of those yeeres were imployed by her in the studies of morality and history, the better by the helpe of forraine languages, not without a taste and faculty in Poetry: Wherein some essay thee hath left, ingenious, but chaste and modest like the Author. Of all which know-

## *The Approbation.*

knowledge shee was very sparing in her discourses, as posselting it rather to hide, than to boast of.

Among those her eminenencies deseruing our memory, was her owne most ready memory, enabling her vpon the first rehearfall to repeat aboue forty lines in English or Latine: a gift the more happy by her imployment of it in carrying away an entire Sermon, so that shee could (almost following the steps of the words, or phrase) write it downe in her Chamber.

The latter yeeres of her  
life



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life shee addicted to no other studies than Diuinity, whereof some imperfect notes remaine, but principally this small Treatise found in her Deske vnfinished, by reason either of some troubles befalling her about a moneth before her end, or of preuention by mis-reckoning the time of her going with this her first ( now also last ) Childe: which Treatise, intended for her childe, shee so leauing, recommended the same to her husband by her letter to him, written and subscribed by her owne hand,

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hand, as hereafter followeth.

The many blessings, shee enioyed, were not without some seasoning of afflictions, which, by the good vse shee made of them, bred in her a constant temper of patience, and more than womanly fortitude: especially in her latter time, when as the course of her life was a perpetuall meditation of death, amounting almost to a propheticall sense of her dissolution, euen then when she had not finished the 27. yeere of her age, nor was oppressed by  
any

## *The Approbation.*

any disease, or danger, other than the common lot of child-birth, within some moneths approaching. Accordingly when she first felt her selfe quickewith childe (as then travelling with death it selfe) shee secretly tooke order for the buying a new winding sheet: thus preparing and consecrating her selfe to him, who rested in a *new Sepulcher wherein was neuer man yet layd*. And about that time, vndauntedly looking death in the face, priuatly in her Closet betweene God and her, shee wrote these pious Medita-

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Meditations; whereof her selfe strangely speaketh to her owne bowels in this manner, *It may seeme strange to thee to receive these lines from a mother, that died when thou wert borne.*

October 12. 1622. In Cambridge-shire shee was made a mother of a daughter, whom shortly after, being baptized and brought vnto her, shee blessed, and gaue God thanks that her selfe had liued to see it a Christian: and then instantly called for her winding sheet to bee brought forth and laied vpon her.

So

## *The Approbation.*

So hauing patiently borne for some nine daies a violent feuer, & giving a comfortable testimony of her godly resolution, she ended her prayers, speech, and life together, rendring her soule into the hand of her Redeemer, and leauing behinde her vnto the world a sweet perfume of good name, and to her onely childe (besides a competent inheritance) this Manuell, being a deputed Mother for instruction, and for solace a twinne-like sister, issuing from the same Parent, and seeing the light about

## *The Approbation.*

bout the same time.

Which composure because it commeth forth perfect from the pen, doth the more expect to bee supplied and made vp by practise and execution.

*Sic approbavit*

Tho. Goad.

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TO



TO MY TRVLY  
louing, and most dear-  
ly loued Husband,  
*Tourell Iocelin.*

**M**INE owne  
deare loue,  
I no soo-  
ner concei-  
ued an hope, that I should  
bee made a mother by  
thee, but with it entred  
the consideration of a  
mo-

## The Letter

mothers duty, and shortly after followed the apprehension of danger that might prevent mee from executing that care I so exceedingly desired, I meane in religious training our Childe. And in truth death appearing in this shape, was doubly terrible unto mee. First, in respect of the painfulnesse of that kinde of death, and next of the losse my little one should haue in wanting me.

But.



to her husband.

But I thanke God, these  
feares were cured with  
the remembrance that  
all things worke to-  
gether for the best to  
those that loue God,  
and a certaine assurance  
that hee will giue me pati-  
ence according to my  
paine.

Yet still I thought there  
was some good office I  
might doe for my Childe  
more than only to bring it  
forth ( though it should  
please God to take mee )  
when

## The Letter

when I considered our frailty, our apt inclination to sin, the Devils subtiltie, and the worlds deceitfulness, against these how much desired I to admonish it? But still it came into my minde that death might depriue me of time if I should neglect the present. I knew not what to do: I thought of writing, but then mine owne weaknes appeared so manifestly, that I was ashamed, and durst not undertake

to her husband.

dertake it. But when I could find no other means to expresse my motherly zeale, I encouraged my selfe with these reasons.

First, that I wrote to a Childe, and though I were but a woman, yet to a child's iudgement, what I vnderstood might serue for a foundation to a better learning.

Againe, I considered it was to my owne, and in priuate sort, and my loue to my owne might ex-

B

cuse

## The Letter

cuse my errours.

And lastly, but chiefly, I comforted my selfe, that my intent was good, and that I was well assured God is the prosperer of good purposes.

Thus resolved, I writ this ensuing Letter to our little one, to whom I could not finde a fitter hand to conuey it than thine owne, which maist with authority see the performance of this my little legacy, of which my Childe is Executor.

And

to her husband.

*And (deare loue) as thou must be the ouerseer, for Gods sake, when it shal faile in duty to God, or to the world, let not thy indulgence winke at such folly, but seuerely correct it: and that thy trouble may bee little when it comes to yeeres, take the more care when it is young. First, in prouiding it a nurse: O make choise, not so much for her complexion, as for her milde and honest disposition:*

*B 2      Like*

## The Letter

Likewise if the child be to remain long abroad after waining, as neere as may be, chuse a house where it may not learne to sweare, or speak scurrilous words.

I know I may be thought too scrupulous in this: but I am sure thou shalt finde it a hard matter to breake a childe of that it learns so young. It will be a great while ere it will bee thought old enough to bee beaten for euill words, and by that time it will bee so  
per-

to her husband.

perfect in imperfections, that blowes will not mend it. And when some charitable body reprovues or corrects it for these faults, let no body pittie it with the losse of the mother.

Next, good sweet heart, keepe it not from schoole, but let it learne betimes : if it be a son, I doubt not but thou wilt dedicate it to the Lord as his Minister, if he wil please of his mercy to giue him grace and

## The Letter

capacity for that great work. If it be a daughter, I hope my mother Brook (if thou desirest her) will take it among hers, and let them all learne one lesson.

I desire her bringing vp may bee learning the Bible, as my sisters doe, good houswifery, writing, and good workes : other learning a woman needs not : though I admire it in those whom God hath blest with discretion, yet I desired not much in  
my



to her husband.

my owne, hauing seene  
that sometimes women  
haue greater portions of  
learning, than wisdom,  
which is of no better use  
to them than a maine saile  
to a flye-boat, which runs  
it vnder water. But  
where learning and wis-  
dome meet in a vertuous  
disposed woman, she is the  
fittest closet for all good-  
nesse. Shee is like a well-  
ballanced ship that may  
beare all her saile. Shee is-  
Indeed, I should but shame

## The Letter

my selfe, if I should goe about to praise her more.

But, my deare, though she haue all this in her, she will hardly make a poore mans wife: Yet I leaue it to thy will. If thou desirest a learned daughter, I pray God giue her a wise and religious heart, that she may vse it to his glory, thy comfort, and her owne saluation.

But howsoeuer thou disposest of her education, I pray thee labour by all meanes

to her husband.

meanes to teach her true  
humility, though I much  
desire it may be as humble  
if it bee a son as a daugh-  
ter; yet in a daughter I  
more feare that vice,  
Pride being now rather  
accounted a vertue in our  
sex worthy praise, than a  
vice fit for reproofe.

Many Parents reade  
lectures of it to their chil-  
dren how necessary it is,  
and they haue principles  
that must not bee disputed  
against. As first, looke how

## The Letter

much you esteeme your  
selfe, others wil esteeme of  
you. Again, what you giue  
to others, you derogate  
from your selfe. And ma-  
ny more of these kinds. I  
haue heard men accoun-  
ted wise that haue main-  
tained this kinde of pride  
vnder the name of gene-  
rous knowing or vnder-  
standing themselves: But  
I am sure that hee that  
truly knowes himself shall  
know so much euill by  
himselſe, that hee shall  
haue

to her husband.

haue small reason to think  
himselfe better than ano-  
ther man.

Dearest, I am so fearful  
to bring thee a proud high  
minded child, that, though  
I know thy care will need  
no spur, yet I cannot but  
desire thee to double thy  
watchfulnesse our this  
vice, it is such a crafty  
insinuating deuill, it will  
enter little children in the  
likenesse of wit, with  
which their parents are  
delighted, and that is  
sweet

## The Letter

sweet nourishment to it.

I pray thee deare heart, delight not to haue a bold childe: modesty & humilitie are the sweetest ground-works of all vertue. Lst not thy seruants giue it any other title than the Christen-name, till it haue discretion to vnderstand how to respect others.

And I pray thee be not profuse in the expence of clothes vpon it. Mæe thinkes it is a vaine delight

to her husband.

light in parents to bestow  
that cost vpon one childe  
which would serue two or  
three. If they haue not  
children enow of their  
owne to imploy so much  
cost vpon, Pauper ubi-  
que iacet.

There  
wants  
not poore  
at euery  
doore.

Thus, Deare, thou seest  
my beleefe, if thou canst  
teach thy little one humi-  
lity, it must needs make  
thee a glad father.

But I know thou won-  
derest by this time what  
the cause should bee that  
we

## The Letter

we two continually en-  
clapping our hearts one  
to the other, I should re-  
serve this to writing. If be  
thou thinkest thus, deare,  
remember how grievous  
it was to thee but to heare  
mee say, I may die, and  
thou wilt confesse thou  
would haue beene an un-  
pleasant discourse to  
thee, and thou knowest I  
neuer durst displease thee  
willingly, so much I  
loue thee. All I now de-  
sire is, that the unexpe-  
ctednesse



to her husband.

stednesse of it make it not  
more grievous to thee.  
But I know thou art a  
Christian, and therefore  
will not doubt of thy pati-  
ence.

And though I thus write  
to thee, as heartily desi-  
ring to be religiously pre-  
pared to die, yet, my  
deare, I despaire not of  
life, nay, I hope and dai-  
ly pray for it, if so God  
will be pleased.

Nor shall I thinke this  
labour lost, though I doe  
live

## The Letter

line: for I will make it my owne looking-glasse, wherein to see when I am too seuerer, when too remisse, and in my chilles fault through this glasse to discerne mine owne errors. And I hope God will so giue me his grace, that I shall more skilfully act than apprehend a mothers duty.

My deare, thou knowest me so well, I shall not need to tell thee, I haue written honest thoughts  
in

to her husband.

in a disordered fashion,  
not obseruing method.  
For thou knowest how  
short I am of learning and  
naturall endowments to  
take such a course in wri-  
ting. Or if that strong af-  
fection of thine haue hid  
my weaknesse from thy  
sight, I now professe seri-  
ously my owne ignorance:  
and though I did not, this  
following Treatise would  
bewray it: But I send it  
onely to the eies of a most  
louing Husband, and of a  
childe

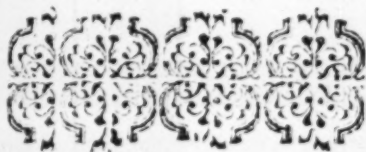
## The Letter

*childe exceedingly beloved, to whom I hope it will not be altogether unprofitable.*

*Thus humbly desiring God to give thee all comfort in this life, and happiness in the life to come, I leave thee and thine to his most gracious protection.*

*Thine inuiolable,*

*Eliza. Iocelin.*



THE  
 MOTHERS  
 LEGACIE  
*to her vnborne*  
 CHILDE.

**H**Auing long,  
 often and ear-  
 nestly desi-  
 red of God,  
 that I might  
 bee a mother to one of his  
 children, and the time now  
 draw-

drawing on, which I hope hee hath appointed to giue thee vnto mee: It drew mee into a consideration both wherefore I so earnestly desired thee, and (hauing found that the true cause was to make thee happy) how I might compasse this happinesse for thee.

I knew it consisted not in honour, wealth, strength of body or friends (though all these are great blessings) therefore it had beene a weake request to desire thee onely for an heire to my fortune. No, I neuer aimed at so poore an inheritance

ritance for thee, as the whole world : Neither would I haue begged of God so much paine, as I know I must endure, to haue only possesse thee with earthly riches, of which to day thou maist bee a great man, to morrow a poore begger. Nor did an hope to dandle thy infancy moue mee to desire thee. For I know all the delight a Parent can take in a childe is hony mingled with gall.

But the true reason that I haue so often kneeled to God for thee, is, that thou mightest

mightest bee an inheritour  
of the Kingdome of Hea-  
uen. To which end I hum-  
bly beseech Almighty  
God thou maiest bend all  
thy actions, and (if it bee  
his blessed will) giue thee  
so plentifull a measure of  
his grace, that thou maiest  
serue him as his Minister, if  
he make thee a man.

It is true that this age  
holds it a most contempti-  
ble office, fit only for poore  
mens children, younger  
brothers, and such as haue  
no other meanes to liue.  
But for Gods sake bee not  
discouraged with these  
vaine



vaine speeches; but fortifie your selfe with remembering of how great worth the winning of one soule is in Gods sight, and you shall quickly finde how great a place it is to be a Priest vnto the liuing God. If it will please him to moue your heart with his holy Spirit, it will glow and burne with zeale to doe him seruice. The Lord open thy lips, that thy mouth may shew forth his praise.

If I had skill to write, I would write all I apprehend of the happy estate of true labouring Ministers:  
but

## *The Mothers*

but I may plainly say that of all men they by their calling are the most truly happy; they are familiar with God, they labour in his Vineyard, and they are so beloued of him, that hee giues them abundance of knowledge. Oh bee one of them, let not the scorne of euill men hinder thee. Look how **G O D** hath prouided for thee sufficient meanes; thou needest not hinder thy study to looke out for liuing, as the Israelites hindered their worke to looke for straw: If thou beest not content with this, thou wilt  
not

not bee with more; G o d  
deliuer thee from couetous-  
nesse.

I desire thee that though  
thou takest a spirituall cal-  
ling, thou wilt not seeke  
after the liuings of the  
Church, nor promotions,  
though I honour them as  
I haue great cause, but I  
would haue thee so truly an  
humble and zealous Mini-  
ster, that thy onely end  
should bee to doe God ser-  
uice, without desire of any  
thing to thy selfe, saue the  
Kingdome of Heauen. Yet  
as I would not haue thee  
seeke these things, so I  
C would

would haue thee as carefull not to neglect Gods blessings, but with all thankfulnessse to receiue what hee bestowes, and to bee a carefull steward, distributing it to those that haue need.

I could not chuse but manifest this desire in writing, lest it should please God to deprive mee of time to speake.

And if thou beest a daughter, thou maist perhaps thinke I haue lost my labour; but reade on, and thou shalt see my loue and care of thee and thy saluation is as great, as  
if

if thou wert a sonne, and  
my feare greater.

It may peradventure  
when thou comest to some  
discretion, appeare strange  
to thee to receiue these  
lines from a Mother that  
died when thou wert borne,  
but when thou seest men  
purchase land, and store vp  
treasure for their vnborne  
babes, wonder not at mee  
that I am carefull for thy  
saluation, being such an e-  
ternall portion: and not  
knowing whether I shall  
liue to instruct thee when  
thou art borne, let mee not  
bee blamed though I write

to thee before. Who would not condemne mee if I should bee carelesse of thy body while it is within me? Sure a farre greater care belongs to thy soule, to both these cares I will endeavour my selfe so long as I liue.

Againe, I may perhaps bee wondred at for writing in this kinde, considering there are so many excellent bookes, whose least note is worth all my meditations. I confesse it, and thus excuse my selfe. I write not to the world, but to mine own childe, who it may be, will  
more

more profit by a few weake instructions comming from a dead mother ( who cannot euery day praise or re- proue it as it deserues) than by farre better from much more learned. These things considered, neither the true knowledge of mine owne weaknesse, nor the feare this may come to the worlds eie, and bring scorne vpon my graue, can stay my hand from expressing how much I couet thy saluation.

Therefore, deare childe, reade here my loue, and if God take mee from thee,

bee obedient to these instructions, as thou oughtest to bee vnto mee, I haue learnt them out of Gods Word, I beseech him that they may be profitable to thee.

(1)

The first charge I giue thee, I learned of *Solomon*, *Eccles. 12. 1. Remember thy Creator in the dayes of thy youth.* It is an excellent beginning, and a fit lesson for a childe. Looke with what the Vessell is first seasoned, it retaines the taste: and if thou beginnest to remember to serue GOD when



when thou art young, before the world, the flesh, and the deuill take hold on thee, God will loue thee, and send his holy Spirit to take possession of thee, who shall resist those enemies, and not suffer them to hurt thee.

To moue thy heart to remember thy Creator be- times, meditate vpon the benefits thou continually receiuest: First, how hee hath created thee when thou wert nothing, redeemed thee being worse than nought, and now of meere grace he hath giuen thee his holy Spirit, sanctifying  
C 4 thee

thee to an eternall King-  
dome. Thou canst not pos-  
sibly vnderstand how great  
these mercies are, but  
straight thy soule must cry,  
What shall I doe for so gra-  
cious a God? All the pow-  
ers of my soule and bodie  
will I giue to his seruice,  
my first thoughts will I de-  
dicate to him, like *Abels* sa-  
crifice I will present to him  
the first fruits of my youth;  
In the strength of my age  
will I fall downe before  
him, and if I liue to old  
age, that weaknesse will  
not let my knees bow, nor  
my hands bee lifted vp, yet  
shall

shall my heart meditate on his goodnesse night and day, and my tongue shall be alwaies telling of his marvellous works.

When thou hast thus remembered the infinite mercies of God, it behoues thee to settle thy selfe to a constant seruice of him, to order thy thoughts, words and actions to his glory, and to couenant with thy selfe that thou wilt not breake thy promises to God. That thou maist the more easily performe these duties, marke I pray thee these following rules for

ordering thy life, and God will blesse thee and all thy good endeouours.

(2)

At thy first waking in the morning, be carefull of thy selfe, that thou harbor in thy braine no vaine or vnprofitable, but of all no vngodly fancy to hinder thy morning sacrifice, but straight frame thy selfe to meditate on the mercies of God, the maliciousnesse of the deuill, and thine owne weaknesse.

Thine owne weaknesse is apparant to thee: for euen but now thine eyes  
were

were closed, thou couldst not see to defend thy selfe, thy strength was gone, so that thou wert not able to resist the weakest creature, a gnat or a flea might glut themselves with thy bloud.

The Devils malice is as easily perceiued, for euen now hee lies lurking ready to catch euery good motion from thy heart, suggesting things more delightfull to thy fancy, and perswading thee to deferre thy seruice of God though but for a little while.

But bee warned and armed against his tentations;  
for

for bee assured if thou once  
yeeld to neglect praying to  
God, but one halfe houre,  
when that time comes thou  
shalt finde thy selfe farre  
more vnapt, and thy heart  
more dull to pray than be-  
fore: whereas if thou dis-  
posest thy selfe to pray,  
though thou beest heauy  
and vncheerefull in it, yet  
God, who searches the  
heart, and sees thy desire to  
pray, though thou canst  
not, will enlighten thee and  
prepare thy heart against  
the next time, that thou  
shalt finde comfort. There-  
fore, take heed the Deuili  
d:-

deceiue you not, for you see his malice is not small that seekes to couen you of all happinesse present and to come: For bee assured you can take no true ioy in earthly pleasures, no longer than you seeke after heauenly.

Having thus discerned the infinite malice of the Deuill, and your owne exceeding weaknesse, how doe you thinke you were preserved from his snares while you slept? or doe you thinke hee onely besets you when you are awake? No, bee not deceiued, hee is not  
so

so faire an enemy : his hate is such to you , that if hee could hee would teare your body and drag your soule to hell while you slept. Alas, all this hee might haue done , your strength was small to resist him. Now you must needs confesse who it is that is only able to preserve you , that it is God, and that it is his mercy, not your desert, that you are preserved: and gather to your selfe a strong resolution with all your force to serue him all the day, and to resist all the tentations of the deuill.

Then



Then being thorowly awake (for sure God likes not sleeping prayer) begin to giue God thanks, and to desire the continuance of his mercy towards thee in these words, till thou canst finde such as may better expresse thine owne soule.

“ O eternall God, gracious from the beginning, and mercifull to the latter ending of the world, I giue thee humble thanks, that according to thine abundant goodnesse, thou hast graciously defended mee this night from all dangers  
“ that

“ that might haue happe-  
“ ned vnto mee. I beseech  
“ thee continue this thy fa-  
“ uourable goodnesse to-  
“ ward mee, and so grant  
“ mee thy grace, that in all  
“ my thoughts, words, and  
“ actions I may seeke thy  
“ glory, and euermore so  
“ liue in thy feare, that I  
“ may die in thy fauour, for  
“ thy Sonne my onely Sa-  
“ uiours sake. *Amen.*

(3)

Having thus inuited God  
into your soule, take heed  
you offend not against so  
great and glorious a guest:  
Thinke

Thinke if thou seest a superior entertained with such obseruance of the Master, such diligence in the seruants, such a generall care that all things may giue a testimony of his welcome, O thinke, sinfull soule, what care oughtest thou to haue when the liuing God vouchsafes to dwell in thee: Oh watch, Oh be wary. Doe not (my deare Childe) Oh, not wilfully offend him, for hardly are presumptuous sinnes forgiuen: but if out of weaknesse thou offend against him, runne straight before hee can bee gone,

## *The Mothers*

gone, for hee is mercifull, and will stay a while after thou hast sinned to expect thy repentance: but if thou doest not make haste, then the deuill, who will not delay to seeke thy destruction, hee will accuse thee, mocking thy impietie, and God will leaue thee, being more offended at thy neglect, or rather contempt of his mercy, than at thy first offence.

Therefore runne quickly, esteeme no sin small, but what member soeuer caused thee to offend him, bring it before him, and let  
it

it assist thee chiefly in thy repentance. If thine eye teach thee wantonnesse, couetousnesse, or the like, let them powre forth teares to purchase thee a pardon. If thy tongue haue offended toward God or thy neighbour, bring it with shame and sorrow to confesse in priuate, what it was not ashamed to glory of in publicke. Learn to be ashamed to commit sinne, but, being committed, hope not to hide it from God by any other meanes, than by hearty repentance: so indeed thou maist winne his mercy  
to

to couer thy transgression,  
and in his Sonnes passion  
he will bury thine offences,  
so as hee will hide them  
from himselfe : but then  
thou must delay no time,  
goe quickly, get thee alone,  
weare thy knees, wring thy  
hands, beat thy breast,  
know as little measure in  
thy sorrow, as thou didst in  
thy sinne. The Lord will  
not despise a contrite heart,  
and though hee let thee  
kneele long, hee will haue  
mercy at the last. Learne of  
*iacob* to wrestle with God,  
and to cry with a feruent  
spirit, I will not let thee goe  
vnlesse

vnlesse thou bleſſe me. Our  
Saviour ſaith, The King-  
dome of Heauen ſuffereth  
violence, and the violent  
take it by force.

(4)

Thus you ſee, it muſt be an  
eager, not a ſlothfull courſe,  
that muſt bring you to  
Heauen. Take heed there-  
fore that you auoid all the  
kinds of this ſinne. What-  
ſoeuer you goe about, doe  
it with cheerefulneſſe. Be  
aſhamed of idleneſſe, as  
thou art a man, but trem-  
ble at it, as thou art a Chri-  
ſtian.

lian. For bee sure the de-  
uill neuer is so happy in his  
tentations, as when hee em-  
ploies them on a slothfull  
man, who cannot endure to  
take so much paines as to  
resist him.

*Solomon* promises no o-  
ther patrimony to a slug-  
gard but pouerty. G O D  
hates the slothfull. Wit-  
nesse the five foolish Vir-  
gins, and the vnprofitable  
seruant, *Matth. 25*. The one  
Christ would not know; the  
other is branded with two  
shamefull markes, euill and  
slothfull, and his talent ta-  
ken from him. What more  
wretched



wretched estate can there  
be in the world? first to bee  
hated of God as an idle  
Drone, not fit for his ser-  
uice: then through extreme  
pouerty to bee contemned  
of all the world. Oh then  
at no hand yeeld thy youth  
to sloth, but so soone as  
thou hast made thy prayer  
to God, prepare to rise, and  
rising vse this Prayer.

“ In thy Name, Oh blef-  
“ sed Sauour, I arise, who  
“ with the Father, and the  
“ holy Spirit, created mee,  
“ and with thine own most  
“ precious bloud hast re-  
“ deemed mee. I beseech  
“ thee

## The Mothers

“rhee this day, to gouerne,  
“keepe, and bleisse mee:  
“lead mee forth in euey  
“good way, therein direct  
“and confirme mee, and  
“atter this fraile and mise-  
“rable life, bring mee to  
“that blessed life which  
“hath no end, for thy great  
“merit and mercies sake.  
*Amen.*

(5)

Thou art no sooner broke  
out of the armes of sloth,  
but pride steps in diligent-  
ly, waiting to furnish thee  
with any vaine toy in thy  
attire.

attire. And though I be-  
leeue there are diuers sorts  
of pride more pestilent to  
the soule than this of appa-  
rell, yet this is enough dan-  
gerous, and I am sure be-  
traies a mans folly more  
than any other. Is it not a  
monstrous thing to see a  
man, whom God hath cre-  
ated of an excellent forme,  
each part answering the  
due proportion of another,  
should by a fantastick ha-  
bit make himselfe so vgly,  
that one cannot finde a-  
mongst all Gods creatures  
any thing like him? One  
man, though not resem-  
bling

bling another in shape or face, yet for his rationall soule is like another: but these fashionists haue (I feare) changed their reasonable soules for proud soules without reason: could they else deforme and transforme themselves by these new fangled fashions, and apish behauour; crindging, shrugging, starting, and playing the fantastiques euery way. So that they may truly say when they are fashionable, that they are not like other men: and I beleue wise men will not be sorry for it. For who would be like them? I

I desire thee for Gods  
sake shunne this vanitie,  
whether thou bee sonne or  
daughter. If a daughter, I  
confesse thy taske is harder  
because thou art weaker,  
and thy temptations to  
this vice greater, for  
thou shalt see those whom  
perhaps thou wilt thinke  
lesse able, exalted farre  
aboue thee in this kinde,  
and it may bee thou wilt  
desire to bee like them,  
if not to out-goe them. But  
beleue and remember that  
I tell thee, the end of all  
these vanities is bitter as  
gall.

D 2

Oh

Oh the remembrance of  
mis-spent time, when thou  
shalt grow in yeeres, and  
haue attained no other  
knowledge, than to dresse  
thy selte. When thou shalt  
see halfe, perhaps all, thy  
time spent, and that of all  
thou hast sowed, thou hast  
nothing to reape but repen-  
tance, late repentance, how  
wilt thou grieue? How wilt  
thou accuse one folly for  
bringing in another? and in  
thy memory cast ouer the  
cause of each misfortune  
which hath befallen thee,  
till passing from one to ano-  
ther, at last thou findest thy  
corrupt

corrupt will to bee the first  
cause, and then thou wilt  
with griefe enough per-  
ceiue, that if thou hadst ser-  
ued God when thou ser-  
uedst thy fond desires,  
thou hadst now had peace  
of heart. The God of mer-  
cy giue thee grace to re-  
member him in the dayes of  
thy youth.

Mistake me not, nor giue  
your selfe leaue to take too  
much liberty with saying,  
My mother was too strict.  
No, I am not, for I giue  
you leaue to follow mo-  
dest fashions, but not to be  
a beginner of fashions: nor

D 3

would

would I haue you follow  
it till it bee generall ; so that  
in not doing as others doe,  
you might appeare more  
singular than wise : but in  
one word, this is all I desire,  
that you will not set your  
heart on such fooleries, and  
you shall see that this mo-  
dest carriage will win you  
reputation and loue with  
the wise and vertuous sort.

And once againe, re-  
member how many houres  
maist thou giue to God,  
which if thou spendest in  
these vanities , thou shalt  
never bee able to make ac-  
count of. If thou dost but  
en-



endeuour to doe well, God will accept the will for the deed, but if thou wilfully spend the morning of thy time in these vanities, God will not bee put off with such reckonings, but punishments will follow, such as I pray God thou maist not pull vpon thee.

Yet alas, this is but one sort of pride, and so farre from being accounted a vice, that, if the time mends not before you come to vnderstanding, you will heare a well drest woman, (for that is the stile of honour) more commended

D 4

than

than a wise or honest, or religious woman. And it may bee, this may moue you to follow their idlenes: but when you haue any such desire, draw your seife to consider what manner of persons the commended and commenders are, and you shall finde them all of one batch, such as being vaine themselves, applaud it in others.

But if you will desire praise, follow the example of those religious women, whose vertuous fames time hath not power to raze out: as deuout *Anna*, who ser-  
ued

ued the Lord with fasting and prayer, *Luke 2.* Iust *Elizabeth*, who serued God without reproofe: Religious *Ester*, who taught her Maids to fast and pray, *Est. 4. 15.* and the chaste *Susanna*, whose story, I hope, the strictest will allow for a worthy example.

I am so fearefull that thou shouldst fall into this sinne, that I could spend my little time of life in exhorting thee from it. I know it is the most dangerous subrill sinne that can steale the heart of man, it will alter shapes as oft as the Came-

lion doth colours, it will  
fit it selfe to all dispositi-  
ons, and ( which is most  
strange ) it will so disguise  
it selfe, that he must be can-  
ning who discernes it from  
humilitie, nay it may lie in  
thine owne heart, and it  
thou beest not a diligent  
searcher of thy selfe, thou  
shalt not know it: but if  
thou watch well thou shalt  
take it, for it hath one pro-  
perty that cannot change,  
as the common people be-  
leeue the Deuill cannot al-  
ter the shape of one foot.  
It is true, of pride, that  
though it bee changed into  
that

that Angell of light, Humility, yet thou maist know it by selfe-loue; if thou findest that within thee, be sure pride is not farre off. For humility will make thee seeme vile in thine owne eyes, it will make thee see thine owne faults, and confesse them to bee greater than other mens, so that thou wilt respect euery man aboue thy selfe. But the rules of selfe-conceit are iust contrary, they stand on tiptoes, reckning their vertues like the proud Pharisee, scorning to be like other men.

Shun

Shunne it for thy soules sake, for if thou entertaine it, it is such a shamelesse flatterer, that it will make thee beleue thou art greater, wiser, learnede than all the company, when indeed, thou wilt proue thy selfe the greatest foole of them, wearying them all with thy vaine talke.

*Solomon* saith, *Pride goeth before destruction, Prou. 16. 18.* And a high minde before the fall. And our blessed Sauour, the true patterne of humility, exhorts vs to learne of him that *was lowly and meek in heart,*  
*Mat.*

*Mat. 11. 29.* And if we doe  
so, he promises we shall find  
rest vnto our soules. Nei-  
ther want there curses,  
threatning, where perswa-  
sions will not serue. Who-  
soever exalterh himselfe  
shall bee humbled, *Luke 14.*  
*11.* Reade the holy Scrip-  
tures often and diligently,  
and thou shalt finde conti-  
nuall threatnings against  
pride, punishment of pride,  
and warnings from pride.  
Thou shalt finde no sinne  
so heauily punished as this:  
it made Deuils of Angels,  
a beast of great *Nabuchodo-*  
*nezzar*, dogs meat of *Ie-*  
*zabel*,

*Zabel*, and I will conclude with a good mans saying, If all the sinnes reigning in the world were burnt to ashes, even the ashes of pride would bee able to reduce them all againe.

I know in fewer words there might much more haue beene said against this sinne, but I know not who will say so much to thee when I am gone. Therefore I desire thou maist bee taught these my instructions when thou art young, that this foule sinne may be weeded out before it take deepe root in thy heart. I  
will



will returne now to my first purpose, which is to set thee downe one day for a patterne, how I would haue thee spend all the dayes of thy life.

(6)

Therefore auoiding all manner of pride, make thy selfe decently ready, which being done, retire to a place alone, where humbling thy selfe vpon thy knees, againe renew thy prayers, humbly confessing, and earnestly desiring forgiuenesse for all thy sinnes, and vse Doctor *Smiths* morning prayer, than

than which I know not a better, nor ever did I finde more comfort in any.

In aduising you to a set forme of prayer, I doe not prohibit conceiued Prayer, but humbly beg of God to giue you grace to pray often out of your owne meditations according to his will.

But when it shall please God to call you to the charge of a family, I will not direct, but deliuer my opinion, that then a set forme of prayer is most necessary: my reason is, that your seruants being vsed to  
it,

it, are alwayes ready to goe along with you in their hearts, word for word, as you pray, and continuance makes them to vnderstand euery word, which must needs cause greater deuotion, and giue more life to the prayers.

(7)

When you haue finished your priuate prayer, be sure that you absent not your selfe from publike prayer, if it bee vsed in the house where you liue: which ended, goe and vse any lawfull creation, either for  
thy

thy profit or pleasure, and from all these exercises reserve a time to sit downe to some good study, but vse that most that may make thee greatest, Divinitie. It will make thee greater, richer, happier than the greatest Kingdome of the earth, though thou couldst possesse it. If any man serve me, saith Christ, him will my father honor; If *Mordecai* were thought so highly honoured by *Ahasuerus* for a little gay trapping, what shall be done to him whom God will honour?

There-

Therefore if thou desirest honour, serue the Lord, and thou art sure of it. If riches bee thy aime, Saint Paul assures thee, that *Godlinesse is great gaine*. If thou couet pleasure, set *Dauids* delight before thine eyes, *I haue had more delight in thy testimonies than in all manner of riches, Psal. 119*. And in the 92. Psalme hee saith, *Thou Lord hast made mee glad by thy workes*. In the 4. Psalme, *Thou hast giuen mee more ioy of heart, &c.* and reading the 91. Psalme, thou shalt see what manner of blessings they are that God

God makes his children merry withall. And when thou hast once fixt thy heart to this study, it will be so sweet, that the more thou learnest, the more thou wilt desire, and the more thou desirest, the more God will loue thee. Thou wilt study so well in priuate, and practise it in all thy actions publikely, thou wilt weigh thy thoughts so euen, that thy words shall not bee light, and a few lines I will vse to perswade thee to bee aduised in thy words.

(8) Though

(8)

Though it is as much to say, Remember thy Creator when thou speakest, as if I could vse all the exhortations, and tell thee all the perils that belong to speech, yet so apt are wee to forget God in our foolish talke, that sometimes wee by our discourse would make Gods of our selues. Therefore it will not bee amisse to receiue a few instructions, though weake, from mee for ordering thy speech.

The morning I haue dedicated

licated to meditation, prayer, good studies, and honest recreation. The noone time is most vsed for discourse, it being all a man can doe while hee eats, and it is a time wherein a man ought to bee carefull of his speech, hauing before him Gods good blessings to refresh his body, and honest company to recreate his minde, and therefore ought to bee no way offensive in his speech either to God or good men. But most especially take heed that neither heedlesnesse nor earnestnesse in thy discourse, cause thee



thee to take Gods holy Name in vaine, but alwaies speake of him with reuerence and vnderstanding.

Next, let not thy neighbour suffer in thy speech, but bee rather silent than speake ill of any man, though hee deserue it. And that thou maist doe thus, obserue this rule; whensoever thou hearest one ill spoken of, before thou second it, examine thine owne heart, and it is ods but thou maist finde in thy selte either the same fault, or a worse than that hee is accused for. So thou shalt bee forced

forced either to mend thy selfe, or not to condemne him.

Also shunne multiplicity of words, and what thou speakest, bee sure to vnderstand fully, for it is a grating to the eare to heare a man talke at randome. If thou desirest to better thy selfe, modestly aske a question of those whom thou seest to haue knowledge to resolve thee, and bee lesse ashamed to confesse thy ignorance, than by holding a foolish argument, to betray it. And euer auoid that scornfull fashion of questioning a man,

man, who, thou knowest, cannot make thee a satisfying answer: neither make a scorne of his ignorance, for bee assured hee knowes something that thou dost not know.

If God haue giuen thee a ready wit, take heed thou abuse it not. At no time maintaine arguments against the truth, especially in sacred or morall matter: for it is hard to doe it, without offending the God of truth; and by it thou maist harme thy weake brother, but the greatest harme will bee thine owne when  
E thou

thou comdest to giue account for thy idle words.

In thy mirth shun such iesting as may make thee offensive, scoffing becomes not a Christian. Prise not therefore the froth of an idle wit, before the faith of a virtuous friend.

And I pray thee, as thou wouldest haue blessings multiplied vpon thee, let no speech passe from thee that may grieue chaste eares. How hatefull is obscene speech in rude people? But it makes one of gentle birth odious to all honest company. *Solomon* saies,

saies, A wise man conceales knowledge, but *the heart of a foole publisheth foolishnesse*, Prov. 12. 23. and *hee that keepeth his mouth, keepeth his life*, 13. 3. and in the 14. 5. *The lips of the wise preserve them.*

To conclude, let thy tongue and thy heart goe together, have dissimulation and lying, and God will loue thee, which I humbly beg of him.

(9)

If thou keepe thy thoughts holy, and thy words pure, I shall not need to feare, but

all thy actions will bee honest. But my feare thou shouldest know the way, and yet goe aside, will not suffer my counsell to leaue thee alone, till thou come to thy iournies end.

First then bee carefull when thou art alone, that thou doe nothing that thou wouldest not doe if men saw thee: remember that Gods eye is alwayes open, and thine owne conscience will bee witnesse enough against thee.

Next bee sure that no action of thine may bee a scandall to thy profession,

I meane to the profession of the true Religion. This indeed is as much as to say to thee, Eschew euill. For there is not the least sinne thou canst doe, but the enemies of truth will bee glad to say, Loe, this is one of them that professes God in his mouth, but see what his life is. Therefore a great care ought a Christian to haue, especially those whom God hath set as lights in his Church.

Whatsoever thou art about to doe, examine it by Gods Commandements : if it bee agreeable to them,

goe on cheerefully , and though the end answer not thy hopes, neuer grieue nor grudge, but bee glad that Gods will is performed, and let thy trust in him assure thee, that all things worke together for the best to them that loue G O D. And though it appeare a crosse, be assured it is a blessing. Therefore make right vse of it; examine thy selfe what sinne thou hast committed that may challenge that punishment, repent of it, and reconcile God vnto thee, bearing thy Crosse with patience, and doubt  
not



not hee that deprived thee  
of thy hope to try thee, will  
(if thou beare it well) giue  
thee as great or a greater  
blessing than thou hopest  
for. But if thou shalt finde  
that thy attempts will not  
endure that triall, breake  
from them, and tell the De-  
uill in plaine termes thou  
hast a light to discerne his  
snares by, and therefore  
scorne to be his slave. For  
beleue mee, my childe, if  
thou shalt out of any  
worldly respect doe a dis-  
honest act, it may bee thou  
maist thrine in it a while, but  
the end is miserable. Oh

the burthen of a wounded conscience who can beare?

If thou seest others thrive & grow great in such courses, reade the 73. Psalm; there thou shalt see *David* himselfe confesses his foot had wel-nigh slipt when hee saw the prosperity of the wicked: Hee describes all their felicities, but at the last when hee went into the Sanctuary, hee found what their end was, how they were set in slippery places, &c. and then hee cries, *Whom haue I in Heauen but thee? And I haue desired none in the earth with thee.*  
Alas

Alas, all their labour is but to build a paper house vpon the sand, which though it bee neuer so glorious to looke vpon, a small tempest will shatter it. When it thou lay the foundation of thy happinesse vpon Christ the rocke of thy saluation, and build it with zealous seruice of him according to truth, then though the flouds beat against it, and huge tempests threaten it, thou needest not feare, for thy wals will stand fast, and thy foundations will secure thee.

It were enough to per-

E 5 swade

swade any man to bee honest if hee would consider the day of affliction, and store vp the comfort of a quiet conscience against it came: for onely that discernes the patient *Job* from despairing *Caine*. *Caine* hideously cries out, his punishment is greater than hee can beare. *Job* sighs forth, *Loe though hee slay mee, yet will I trust in him*. Indeed, till affliction comes, the worser sort of men appeare to bee the happiest, but then the chaffe is soone knowne from the wheat: the good man knowes his crosse is good

good for him, beares it patiently, and casts his care on Christ, his heart knowes no repining, nor his tongue other complaining, but *Shall I receiue good from God and not euill?*

On the contrary, when affliction falls vpon those who haue laid their foundation on the sand, alas, they haue no comfort, they are either ashamed or besotted, they cannot finde God, nay they will not seeke him: but in stead of seeking counsell from him, they are not ashamed (with forsaken *Saul*) to implore the  
the

the Deuill. What doe they lesse that seeke after Witches for lost goods, cure for themselves, their children, or cattell? I hope there are but few of these : but I know where God is once forsaken, man is apt to fall into the depth of sinne. It is grace, meere grace, that preserues Gods children from these dangerous fals, of which grace I beseech Almighty God make vs all partakers.

And to conclude, how I would haue thee square thine actions, whatsoeuer thou doest, remember that  
thou

thou art in the presence of God, (who will expect an account from thee) so thou wilt not dare to doe euill, and thou wilt doe well cheerefully, because thou art sure it pleases the Lord, who sees thy willingnesse, and will not leaue thee vn-rewarded.

The vices most reigning in these times I must particularly aduise thee to shun : first, swearing. For Gods sake, let your communication be yea, yea, and nay, nay, for what is more (saith Christ) commeth of euill. Keepe not company with

a swearer, lest custome make thee forget how great the sin is, and so by little and little thou maist get thy selfe a habit of it. Reproue it in thy friend, if hee will brooke reproofe: but it is to no end to reprove a scorner: Rebuke not a scorner lest hee hate thee, but rebuke a wise man, and he will loue thee, *Prov. 9. 8.*

Alwayes keepe a watch before thine owne lips, and remember that thou needest not sweare if thou doest not accustome thy selfe to lie. For if thou vnest to tell truths, thy word will



will bee as currant as thy oath. I hope thy calling (if God hath made thee a man) will bee of authority to reprove this vice in others, and not to delight in it thy selfe. If thou beest a Daughter, remember thou art a Maid, and such ought thy modesty to bee, that thou shouldest scarce speak, but when thou answerest: thou art young, speake if need bee, and yet scarcely when thou art twice asked, *Eccles. 32. 8.* Whatsoever thou bee, thou hast a calling, which thou must not dishonour: thou art a Christian,

stian, and Christ commaunds thou shalt not sweare at all, *Mat. 5. 34.*

The next vice too too common in this age is Drunkenesse, which is the high way to hell: a man may trauell in it from sinne to sinne, till the Deuill shew him hee can goe no further, as a Traueller from Inne to Inne, till hee come to his iourneyes end. Oh thinke how filthy is that sinne that makes a man a beast all his life, and a Deuill at his death. *Solomon* asks, To whom is woe? to whom is sorrow? to whom is strife?

strife? to whom is murmuring? to whom are wounds without cause? and to whom is rednesse of the eies? And in the next verse answers, Euen to them that tarry long at the Wine, and to the end of the Chapter, sets forth the miseries occasioned by this vice, *Prou. 23.*

That thou maist auoid this sinne, be carefull in the choise of thy friends, for it is they that will betray thee to this sinne. Neuer make choice of a Drunkard to thy companion, much lesse thy friend. For our Kingdome hath of late

late afforded more examples of those who haue beene slaine by their friends in a drunken quarrell, than those that haue fallen by the enemies sword: and how vnfit is hee to bee a friend, that when thou shalt haue need of his counsell, will haue his head, in stead of wisdom, fild with wine, and adde rather grieve than comfort to thy necessities? And againe, what secret thou shalt trust him with, thou maist bee sure shall be vomited forth, and all thy comfort must bee, He did it vnwillingly, when  
he

hee knew not what hee did.  
Thus thou seest to bee a  
Drunkard, is to bee a man  
vnfit for Gods seruice, or  
good mens company. I  
beseech God giue thee grace  
to detest it.

Next, I must exhort thee  
from a sinne, that I cannot  
name, thou must search  
thine owne heart for it. It is  
thy darling sin, that which  
to enioy, thou couldst resist  
all others, at least thou thin-  
kest so. But doe not har-  
bour it, search diligently for  
it in thine owne nature, and  
when thou hast found it,  
cast it headlong from thee.

It

It is thy soules subtrill betrayer, and all thy other sins depend vpon it. There is not so much danger in all the rest that thou contendest with, as in this one, that thou art loth to call a sinne. Thy other sinnes are like a rebellious multitude in a common wealth, which wanting a head, doe little harme. This is their head, cut it off, and thou shalt see all thy other sins dispersed, as an army of fearfull Rebels, when they heare their great leaders head hath kist the blocke.

(10) When

(10)

When thou hast spent the day in religious and honest exercises, in the evening returne againe to some good meditation or study, which conclude with prayer, commending thy selfe to God, and so shalt thou ioyfully goe to thy supper; which done, and the time of rest come, as thou beganest in the morning, so shut vp the day with humble thanksgiuing for all the benefits that day receiued, hearty repentance for all thy sinnes committed, naming

ming and bewailing them. For thou knowest not if thou repentest not to night, whether thou shalt liue to repent to morrow. And though thou wert sure of it, yet the oftner thou makest euen thy accounts with God, thy sleepes will bee the sounder, and thou shalt awake with a heart full of ioy, and ready to serue the Lord.

Last, commit thy selfe, and all that is thine, to God in zealous Prayer, vsing Doctor *Smiths* euening prayer, as his morning: both which though they be  
for



for a family, yet are they easily reduced to a private mans prayer. So going to bed, take thy rest, beginning and ending in him who is both first and last. Thus spend the six dayes thou hast to labour in, that thou maist bee ready to celebrate the Sabbath, to which there belongs another *Remember.*

( I I )

Remember that thou keep holy the Sabbath day. This duty so often and earnestly commanded by GOD himselfe in the old Testament, so confirmed  
to

to vs in the new, by the Resurrection of our Saviour, in memory whereof it is called the Lords day, and perpetually celebrated by the Church, yet in these dayes, as if wee neither had part in the creation, nor redemption of the world, too many keepe no Sabbath, or at the most but a shadow of a Sabbath. Where almost can wee finde one that will lose a good bargaine rather than make it on the Lords day? Or that will bridle his owne desires to sanctifie that day?

Seeing therefore this danger,

ger, in which thou maist easily bee entrapped by the Devils subtilty, and following the multitude; I cannot but with all my power exhort thee, carefully to keepe the Sabbath, to which end I pray thee marke well the fourth Commaundement, *Remember that thou keepe holy the Sabbath day, six dayes shalt thou labour, and doe all that thou hast to doe, but the seueneth is the Sabbath of the Lord thy God, in it thou shalt doe no manner of worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy*  
F *maid*

*maid-seruant, nor thy cattle that is within thy gates : For in six dayes the Lord made Heauen and Earth, the Sea, and all that is therein, and rested the seventh day ; wherefore the Lord blessed the seventh day and hallowed it.*

If thou wilt bee won to the due obseruation of this day as an obedient seruant, see God commands, Remember that thou keepe holy the Sabbath day. If as a louing and dutifull sonne, see how G O D perswades thee, by equity, grounded vpon his owne bounty to thee : Hee hath giuen thee  
fix

six dayes to doe thine owne workes, and hee requires but one of thee. What canst thou say for thy selfe, why thou shouldest not wholly that day giue thy selfe to his seruice? Lastly, if thou wilt learne how to serue him as a good Scholler, he teaches thee an admirable way, both by rule and example. First, by rule, Thou shalt doe no manner of worke in it: then by example, He made the whole world in six dayes, and hee rested the seuenth, wherefore hee blessed it.

Seeing God thus com-  
F 2                      mand

mands thee by his power, perfwades thee in his mercy, and teaches thee both by rule, and his owne most gracious example, how canst thou bee so deuoid of grace, nay of reason, as not to obey so iust a Master? so mercifull a Father? so gracious a Teacher? If thou make not a conscience of keeping this day, howsoeuer a dull security may possesse thee to flatter thy selfe, thou indeed makest conscience of nothing. For I am perswaded, if thou canst dispence with thy selfe to prophane this day,  
either

either for thy profit or pleasure, thou wilt not sticke vpon the like occasion to breake all the rest of the Commandements one after another.

Therefore for Christs sake bee watchfull that the Deuill deceiue you not, nor none of his instruments draw thee away from this dayes duty. Hee is alwaies busie and ready at hand to draw thee away from God, but this day without doubt hee doubles all his forces, hee will prouoke thine eies to sleepe, hee will send heauinesse and dulnesse to thy  
F 3 heart,

heart, and perhaps paine to thy body, if he can so much preuaile: any sleight, any tricke to stay thee from Gods house, and from the Congregation of his people, hee will surely vse, nay hee will sometimes doe it with religious pretences, as to pray at home, reade a Sermon, study the Scripture, and to spend the time in such Christian exercises, as are infinitely good at other times. But I once heard a religious Preacher affirme (and I beleueed him) that those who had ability of body to goe to Church,



Church, and yet out of any euill disposition (for good it can hardly bee) absented themselves, though they prayed, they were not heard.

It behoues thee by how much greater his practises are against thee that day, so much the more to fortifie thy selfe against him: at no hand let him stay thee from the Church, there GOD hath promised to bee present, and there hee is. Darest thou then, silly wretch, absent thy selfe from him? I know, thou darest not. Goe then with a heart pre-  
F 4                      pared

pared to pray by prayer, and going meditate on Gods great mercies in the creation of the world, his greater mercy in redeeming it, and mingle with thy meditation prayers, that may apply these great blessings to thy selfe.

So approach and enter, with reuerent and feruent zeale, the house of GOD, and throwing away all thoughts, but such as may further the good worke thou art about, bend thy knees and heart to God, desiring of him his holy Spirit, that thou maist ioine  
with

with the Congregation in zealous prayer, and earnest attention to his word preached. And though perhaps thou hearest a Minister preach, as thou thinkest, weakly, yet giue him thine attention, and thou shalt finde that hee will deliuer something profitable to thy soule, either that thou hast not heard before, or not marked, or forgotten, or not well put in practise. And it is fit thou shouldest bee often put in minde of those things concerning thy saluation.

Thus if thou spend thy

F 5

time

time at Church, thou wilt bee ready to giue thy selfe to meditate of the holy Word thou hast heard, without which truly hearing profiteth little. For it is with the soule as with the body, though meat bee neuer so wholesome, and the appetite neuer so great, yet if any ill disposition in the stomacke hinder digestion, it turnes not to nourishment, but rather proues more dangerous. So the Word if after hearing it bee not digested by meditation, it is not nourishing to the soule. Therefore let the  
time

time thou hast to bee absent from Church, bee spent in praising God, praying to God, and applying to thy selfe what thou hast heard. If thou hast heard a sinne re-  
proued that thou art guilty of, take it for a warning, doe it no more. If thou hearest of a good action which thou hast ouerslipt, strue to recouer time, and resolute to put it in act. Thus by practising what thou hearest, thou shalt binde it to thy memory, and by making it thine owne, make thy selfe most happy.

Learne of *Isaiah*, the true obser-

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obseruation of the Sabbath: If thou turne away thy foot from the Sabbath, from doing thy will on my holy day, and call the Sabbath a delight to consecrate it as glorious to the Lord, and shalt honour him, not doing thy owne wayes, nor seeking thine owne will, nor speaking a vaine word: Then shalt thou delight in the Lord, and I will cause thee to mount vpon the high places of the earth, and feed thee with the heritage of *Iacob* thy father, for the mouth of the Lord hath spoken

spoken it, *Isaiah* 58.13.

It is a wonder to see how often God hath commanded this one Commandement, and yet how slacke we are to keepe it. *Exod.* 31. from the 12. verse, is all commanding this: againe in the 34.21. and diuers places more.

Learne then to prepare thy heart early for this day, which if thou obseruest well, God will blesse thee and thy labours all the weeke. Thus farre I haue endeououred to exhort thee to thy duty towards God.

(12) Of

(12)

Of which the honour due to thy Parents is such a part as cannot bee separated; for God commands it, *Honour thy father and thy mother*, it is the first Commandement of the second table, as, *Thou shalt haue none other Gods but mee*, is of the first: Idolatry being the greatest sin against God, and disobedience to parents, being the ring-leader in sinnes against man, wee are first warned of them, as if in case we should fall into them, it were too late to auoid the other.



other. For if wee once become in heart Idolaters, it will be no hard matter to be a bower down to an Image, to abuse Gods holy Name, and to prophane his Sabbath: So if wee dare disobey good Parents, at that breach, theft, murther, adultery, falsenesse, couetousnesse easily enter.

Nay, I dare say, if thou breakest either of these Commandements, thou breakest all of the first and second Table: for as thou canst not bee idolatrous without breaking all the rest, so thou canst not bee

a disobedient childe, but thou art a murderer, a double one: first of nature in thy selfe, which if thy wicked purposes doe not smother, will of her selfe breake forth into that duty. For an example, the story of *Aeneas* shewes how much it was obserued by them that receiued not the Commandement from Gods owne mouth, as did the Iewes, yet he exposed himselfe to all dangers rather than hee would forsake his father. Secondly, thou art a murtherer of thy father, who hauing stored vp all his

his ioy in thee, hath by thy disobedience his gray head brought with sorrow to the graue; which God forbid.

And what difference, shall I say, is there betweene a disobedient childe, and an adulterer? the one forsakes her, by whom he giueth being vnto others; the other despiseth those from whom hee had his owne being. Truly this is a fearefull adultery, and sinne is a crafty strumpet, she will allure thee and delude thee.

Againe, in being disobedient thou art a theefe, an  
impudent

impudent theefe, for thou doest not onely secretly steale, but openly detaine the honour, reuerence and obedient duty, which all the world can witnesse is thy fathers.

And how wilt thou auoid being a false witnesse? will not one sinne draw on another? Wilt not thou bee ready to excuse thy vnnaturall obstinacy, by throwing calumnious aspersions on thy parents, giuing thy tongue leaue to lie against thy conscience?

And lastly (Oh horrible)  
how

how easie a step is it to co-  
uet what thou thinkest thy  
parents life too long de-  
taines from thee?

Thusthou seest in being  
disobedient thou breakest  
six Commandements, from  
which outrage, I beseech  
Almighty G O D preferue  
thee, and giue thee grace to  
bee obedient to him, and to  
thy parents. I am sure thou  
hast a father, who will ne-  
uer command thee any  
thing contrary to the  
Commandements of God.  
Therefore I haue no need  
to speake to thee, how farre  
a father ought to bee obey-  
ed:

ed : but humbly desire of God to continue him in his good desires with long life, that he may bring thee vp in the feare of the Lord, and to giue thee a heart ready to embrace all religious learning.

(13)

The next duty equall to this, thou must performe to all the world in generall, Doe to all men as thou wouldst they should doe vnto thee. This is the commandement our Saviour giues vs; Loue one another : by this wee shall bee knowne

knowne to be his, if we loue one another, as hee hath loued vs.

Yet of all that is commanded vs, there is nothing more contrary to our wicked nature than this louing our neighbour as our selues. Wee can with ease enuie him if hee be rich, or scorne him if he be poore; but loue him? nay the Deuill hath more craft than so. It were hard for him if men should once begin to loue one another: therefore hee vseth all Art to stir dissention among as many as he can, & to mix loue with dissimulation.

To

To auoid this , consider well that God is the Author of peace and loue, and that strifes and contentions proceed of the Deuill. Then if thou beest the child of God, doe the workes of God, loue thy neighbour as he hath cōmanded, lest thou prouoke our blessed Sauiour, when hee shall see, that marke of the Deuill, malice in thee, to say as once to the vnbelceuing Iewes, You are of your father the deuill, and the lusts of your father will you doe, *Ioh. 8. 44.*

Oh take heed thou offend not God thus grievously,



uously, that hee shall dis-  
claime thee as none of his,  
because thou doest not loue  
those that are his.

This, if well weighed,  
were enough to make eue-  
ry man charitable, if it were  
onely for feare to hate  
whom God loued. But to  
beleue or iudge that God  
should hate where thou  
doest, were such an impious  
vncharitablenesse as a good  
Christian must needs trem-  
ble at. God hath giuen thee  
no authoritie to iudge any  
man, but he hath comman-  
ded thee to loue thine ene-  
mie; Loue your enemies,  
blesse

blesse them that curse you,  
doe good to them that hate  
you, and pray for them that  
hurt and persecute you, that  
you may be the children of  
your father which is in hea-  
uen, *Matth. 5. 44.*

A man may finde wayes  
enow to possesse the Deuill  
of his soule, but none with  
lesse pleasure to himselfe  
than this : hee may sell it, as  
did *Iudas*, to satisfie a coue-  
tous desire ; hee may lose  
it, as does many a lazie man  
his worldly estate ; because  
hee will not trouble him-  
selfe to looke ouer an ac-  
count of his fortune, hee  
sinks

sinkes ere hee thinkes of it :  
so fares it with a negligent  
Christian. Thirdly, hee may  
pawne it, like a foolish vn-  
thrif, who pawnes that  
which should keepe him all  
his life, to purchase a gay  
toy, which shall serue him  
a day or two : so doth hee  
that pawnes that rich iewell  
his soule, to the griping vsu-  
rer the Deuill, for pleasure ;  
haply hee meanes one day  
to redeeme it, but runnes on  
his selfe-pleasing course till  
the vse hath deuoured the  
principall, and his vnmerci-  
full Creditor hales him to a  
dungeon, where he has time

G

for

for euer to bewaile, not on-  
ly his present misery, but  
the losse of infinite happi-  
nesse.

These are strange enough  
that a man should sell eter-  
nitie of ioy for wealth, or  
sleepe away the time where-  
in hee might make such a  
purchase, or pawne an in-  
estimable treasure for things  
not worth esteeme. But yet  
they are all better than hee  
that gines away his soule  
for nothing, as doth the en-  
uious man. The couetous  
gets riches, the slothfull  
ease, the wanton pleasure,  
but this hater of his brother  
gets

gets nothing (no not in present) but torment, fretting and vexation: he is not the fatter for his meat, nor doth hee rest though hee sleepe, yet he for whom, or against whom hee thus toiles his spirit, haply eats, sleepes, and laughes at his enuiers folly, or peradventure pitties him.

The more easily to avoid this sinne, consider well the disprofits of it. Reade in the first Epistle of Saint *Iohn* 3. Chap. 14. and 15. Verses, and in the 4. chap. the 8. and the 20. verses: reade the 13. of the first to the *Corinthians*; there Saint *Paul* shewes

that without charitie euen  
spirituall graces are of no  
worth. As the want of it  
brings infinite miserie, so  
the possession infinite ioy.  
By Charitie wee performe  
our Sauour Christs com-  
mandement, who often re-  
quires this of vs, as if hee  
should say, I haue satisfied  
my father for all the com-  
mandements that you haue  
broke. Now your taske is  
easie, I leaue you nothing to  
doe, but to loue one ano-  
ther; doe this and you doe  
all. By it we fulfill the Law,  
*Rom. 13. 8. and 10. verses.*  
By it wee abide in the light,  
*1 Ioh. 2. 10.* Is

Is it possible, when these are well weighed, that any man should bee so mad to beare an vncharitable heart about him, or so foole hardy to harbour a spleene that shall hazard his saluation? Can wee be so cruell to our selues, as to deny Christ one commandement? For all his loue to vs, he requires but this testimony of our loue to him, which we cannot choose but performe if we doe loue him. Therefore take heed if thou feele any malice towards thy brother, bee sure thy heart is not vp-right toward God. So root

it out from thy heart, that  
nothing of it bee left, for it  
will grow faster than *Jonahs*  
Gourd.

Answer mee not with  
Flesh and bloud cannot doe  
this: I know it. But if thou  
desire God to giue thee his  
holy Spirit, thou shalt bee  
strong to suffer, and ready  
to forgiue. Thou must not  
in any thing bee subiect to  
the flesh, for the wisdom  
of the flesh is death. But al-  
wayes make thy spirit thy  
guide, for there is life and  
peace.

The devill would desire  
no greater aduantage than  
that,



that thou wouldst trust thy soule to the discretion of thy corrupt flesh, he would soone inueigle that to betray thee. But when thou hast put thy selfe vnder the spirit, submitting thy will to the will of God, he is no more able to hurt thee.

The next excuse I would take from thee, is a very foolish one, but so common, that I feare you may happen on it, and that is this; If I should suffer wrongs patiently, what will become of my reputation? what will the world say? Truly if you remember, Christ hath suffered

fred more for you, than it is possible for you to suffer: yet hee neuer reuiled any of his enemies, nor strake his persecutors, but prayed for them. And his example teaches all that loue him to doe the like. He wils you to turne the left cheeke to him that smote the right, to giue to him that takes from you, and to goe with him that compels you.

But these are strange rules for a generous spirit in these times, nay sure if I be strucke I must strike againe, else I am a coward. Indeed as for giuing, if it were

were to one that would desire it at my hands, I had rather giue a fragment of my right than goe to law; but if hee will not sue to mee, Ile spend all I am worth ere I yeeld: Or I would goe out of my doore to shew a man his way, but I would faine see who could compell mee. I marry, this is of the right straine; but now looke with a considerate eye vpon this custome of the world, and the former Commandement of Christ, and thou shalt finde them iust opposite.

There-

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Therefore take heed, and let it bee thy chiefe care neuer to prize thy reputation with men equall to the saluation of thine owne soule. But if thou desirest to keepe thy credit vnblemished, serue God with an vpright heart, and doe nothing to any man, that thou wouldest not bee content hee should doe vnto thee. Open thy hand to the poore according to thy abilitie, meddle not with other mens occasions, but where thou maist doe good, and hast a calling to it. And if it bee in thy power to hurt  
thine

thine enemy, let it passe, doe him good if thou canst, and boast not of it: he that sees thee in priuate, will openly reward thee.

Lastly, let thy heart bee kept alwayes in awe of this want of charity, by continuall remembring that thou hast of thy Sauour no other forme of praier to desire forgiuenesse for thy selfe, than that wherein thou couenantest to forgiue others. All the other petitions wee present vnto God absolutely: onely this is conditionall, hee forgiue vs as wee forgiue others. Our  
Sa-

Saujour hath taught vs no  
other way to desire it, and  
in the 18. of *Matthew* hee  
shewes God will no other-  
wise grant it.

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*Sine fine finis.*

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